لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

April 1967

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islaho-Irshad,
Sadr Anjuman Ahmadiyya
Rabwah, West Pakistan.

(For Foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah, W. Pak.

Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A. for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

Mr. Nafees-ur-Rahman A.G. Soofi.
Prof. Chaudhry Muhammad Ali M.A.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

Annual subscription including Packing and Postage :

1.	Pakistan, India and Ceylon ;	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Note :—All Cheqes and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

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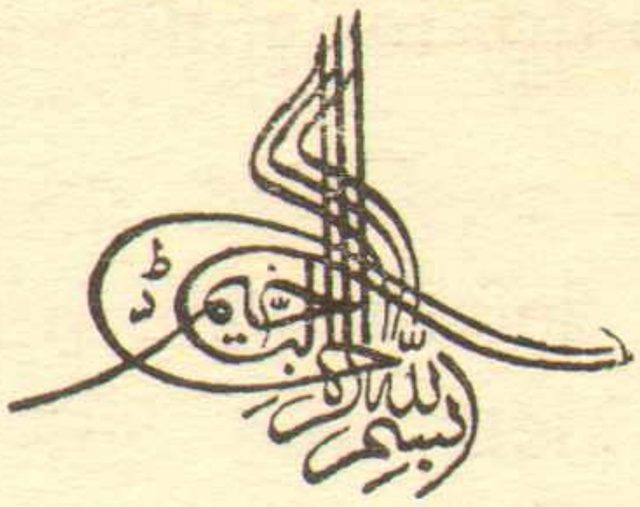

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXI APRIL, 1967 No. IV

Sanctity of Human Life

و لا تکونوا کالذین نسوا اللہ فانسھم انفسھم

"And be not like those who forgot Allah, and whom He has consequently caused to forget their own souls". (59 : 20)

The modern man plagued by his material triumphs over nature and encouraged by the latest scientific advances and philosophical doctrines seems no longer to believe in religion. Belief in the existence of God, a Deity, all-powerful, almighty, who created man and governs his destiny, has also greatly declined. This has led to a corresponding decline in the belief about the place and role of man in a divine scheme.

Consequently, the idea that human life has a value greater than the value we assign to the life of lower animals has paled into insignificance.

As long as it was held that man was created by God, with a definite purpose, and assigned a destiny, it was evident and quite logical to believe that his life was a divine gift. It was also a trust. It was a trust which it was his duty to safeguard in the light of divine injunctions. Life did not belong to man, it belonged to God. He alone could prescribe rules and regulations about its use by the individual or society. Any attempt on the part of man to abuse or destroy life on his own amounted to a serious betrayal of that trust.

Also, this trust was a sacred trust. It was sacred because man was a manifestation of the source and plan of the universe. It was for this reason that his biological vitality, his soul, his mind and his body were not to be subjected to any unjust hardship, or destroyed by other men. Thus, the sanctity, the inviolability of his life, was obvious enough, except to the despot, the sadist and the criminal.

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Of late, however, these ideas have lost their grip over vital portions of human society, first in the West, then in other parts of the world. Religious doctrine, and religious symbolisation of man's origin and destiny have lost much of their appeal. Large sections of contemporary western society, particularly in the higher educated circles, do not believe in the immortality of soul. In fact they do not seem to

believe in soul at all. Some even allege they do not believe in the existence of mind. If there is no God, no divine scheme of creation, no soul, no struggle for redemption, then why should man's life be regarded with reverence, more than the life of wild, or domestic animals, which we hunt and eat, or the pets we breed and cherish ?

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If this earthly life—a life evolving no coherent pattern, and devoid of purpose is the be-all and end-all of humanity, what then is the difference between man and the lower animals ? If man is but another animal, if he is but a mere member of an organic species, like any other inhabitant of this vast and wild planet, then why this hypocritical affirmation of the sanctity of human life ? Why the intense abhorance of war, of murder, of capital punishment, of torture, and other forms of human suffering, individuals or nations inflict upon each other ? If man is but an organic unit—soulless and mindless—like the millions and millions of other animals, then why dread his utter annihilation from the world ? Why protest and demonstrate against nuclear armaments ?

To those who accept the religious view of man, and accept the postulates of religion, there is no difficulty in accepting and affirming the sanctity of human life, and the inviolability of the human entity. But for those who no longer subscribe to the religious view of the place of man in a divine scheme of things, any idea of the sanctity of human life involves serious intellectual obstacles.

Let us hope these 'liberators' of the human

mind accept the challenge of believing in the idea of sanctity of human life without first believing in God. Let us pray they succeed.

But let us also make it clear, once for all, that they are not in a position to meet it. The idea of the sanctity of human life cannot be rehabilitated and rendered acceptable without first rehabilitating belief about the divine scheme of things, without rehabilitating religion.

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Without belief in God, the idea of the sanctity of human life is absurd, unreasonable and altogether meaningless.

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I'dul Azha

Some Excerpts From I'D Sermons

The Late Hazrat Khalifatul-Masih II

(Translated by A.R. Khan Bengalee)

Idul-Azha commemorates the event of true love for God demonstrated by Hazrat Ibrahim, peace be on him, four thousand years ago, the far-reaching result of which the world has been witnessing up to this day. A child was born in Urr four thousand years ago, in the house of an idolater and was brought up in a family which was engrossed, day and night, in associating partners with God and worshiping idols. But this child was born with an illumined heart and looked with contempt upon the idols, from his very childhood. God's All-seeing and All-pervading Eyes chose this child, i.e. Ibrahim, and anointed him with His Grace. On coming of age, he was raised a prophet by God Who ordered him to sacrifice his son, so that the foundation of righteousness, purity and piety might be laid, at a place far away from human habitation, under God's own protection and supervision. Hazrat Ibrahim, peace be on him, in ready obedience to this Divine Command left his son in the barren valley where there was no food, and no water. He left his son and wife in that dangerous and terrible valley with the sole purpose that the name of God might be exalted and glorified and God's Majesty and Greatness re-established. He left them in that wilderness with a bag of water and some dates When Hazrat Ibrahim, peace be on him, thought within himself that the water and the dates would soon be exhausted and there would be nothing left but the particles of sand and the bright sun for his wife and son, his eyes welled up with tears and he was overwhelmed with emotion. Seeing this, Hazrat Hagar, God be pleased with her, realized that the matter was something serious. When Ibrahim was going away, she followed him and said, "Ibrahim, where are you leaving us? There is no water to drink here and nothing

to eat." Hazrat Ibrahim, peace be on him, wanted to answer, but due to an upsurge of emotions could not speak. Then Hazrat Hagar, God be pleased with her, said, "Are you leaving us here under Divine Command or at your own will? Ibrahim then raised both his hands towards heaven, meaning thereby that he was doing so under Divine Command. At this reply, full of faith and confidence, Hagar, God be pleased with her, who had only one son who was at that time in the jaws of death, stopped moving further at once, and said, "If that is the case, then God will not destroy us." At last, both water and food were exhausted. Hazrat Hagar, then, unable to bear the sight of the distress of her son who was tossing oppressed with thirst, climbed a hill in the hope that perhaps some person or some habitation would be visible from where or from whom she might get some water. But no vestige of water was visible as far as her eyes could see. She then came down in distress and climbed upon the other hill. From there too she could find no sign of water. In such distress and agony, she ran up and down the hills, seven times, till, at last, her heart began to sink, thinking what would happen to the child. Immediately revelation from God came down, "Hagar, God has provided water for thy child, go and see him." She went back to her child and found that a spring of water was gushing forth near him. This is the spring which goes by the name of "Zem-Zem", which means a song of joy. It may be that Hazrat Hagar herself named the spring Zem-Zem, as this spring provided for her an opportunity to sing in joy and gratitude to God for saving her child from dying of thirst. God provided water, in this way. Now the question of food. By chance a caravan lost its way and arrived there. The members of the caravan were badly in need of water. They asked permission from her to settle there as her subjects. Hazrat Hagar gave them permission and they began to live there as her and her son's subjects. Thus God made Ishmael king before he grew up to be a young man. (Bukhari).

In commemoration of this event even today a pilgrim has to run up the hills of Safa and Marwa seven times. This running signifies a determination to follow in the footsteps of

Hazrat Hagar. This running is tantamount to a declaration that we, too, if required, shall not hesitate to sacrifice our near and dear ones for the sake of God.

In short, Haj (pilgrimage) is a very important worship in Islam. When one goes to Mecca and performs all the steps of Haj perfectly, one realises how one who makes sacrifices for the sake of God is made to live forever.

True I'd consists in the joy of the heart, and the joy of heart is caused by tranquility, and tranquility is produced by freedom from fear; and a person cannot be free from fear until and unless he is firmly convinced that he has a guardian and protector whom none can encounter. God alone can be such a Guardian and Protector. Hence, true I'd consists in the form of conviction that God is pleased with him, and consequently He will be his Protector in all circumstances. So, man should try to attain this True I'd which knows no cessation and is always with him and in all states of sitting, standing, sleeping or working. A man who has such an I'd is ever blessed with delight, certainty and tranquility. May Allah grant us this True I'd without which the formal I'ds are like medicines administered to patients for temporary relief. True happiness comes when sorrow is perfectly removed and sorrow cannot be removed until one is convinced that Allah is with him. (Aug. 1915)

II

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I'd consists in realization of God, and one who strives to realize God, certainly succeeds in his effort and attains eternal joy and happiness. Islam has, by prescribing Fasting, taught the lesson that physical sacrifice is indispensable for the attainment of Divine pleasure. On the occasion of the second I'd Muslims sacrifice animals in commemoration of Hazrat Ibrahim's preparedness to slaughter his son for the sake of God.

Slaughter of animals, on that occasion, demonstrates the spirit of the slaughterer that he will not hesitate to sacrifice his life in the cause of God, if necessary. This is the true significance of the Islamic I'd. The festivals of other religions

do not have this significance Their I'd may be compared with the temporary and imaginary joy of a lover at the sight of the statue of his beloved, but the Islamie I'd leads a Muslim along the path that brings him to the door of his living Beloved, and, removing the curtain, says, "There is your beloved, make a little more effort, pass through the door and meet Him." The joy of the one who sees only a lifeless statue of his beloved is soon turned into disappointment but the joy of the one who has met his living beloved certainly is far greater and real.

In short, our I'd guides us into the right path by following which we can see our Lord. Our prayers are then accepted and we are blessed with righteousness. The purpose of I'd therefore, is the attainment of God and the means of attaining to Him is nothing but making sacrifice for His sake. If we remember this purpose of the I'd, our I'd will be true I'd, or this false joy only adds to sorrow. (July, 1919.)

III

Muslims can have true I'd only when they take a lesson from this I'd, and try their best to regain their lost prestige and glory, piety and purity, virtue and righteousness, position and honour. When, by virtue of reason and argument, knowledge and practice, they will establish that none can refute the arguments of Islam and no truth can oppose this Truth, then and then only, will they be entitled to True I'd, and that Day will really be the day of True I'd and real joy for them.

"I call the attention of the Community to the fact that there is a Great I'd hidden for them, and it lies in gathering all humanity to the Fountain of Truth, so that all people may drink from it—the truth that Allah revealed to His Holy Prophet, peace and blessings of Allah be on him, and for the propagation of which, Allah has, in this age sent the Promised Messiah, peace and blessings of Allah be on him." (June, 1918)

IV

The task that has been entrusted to us in this age, is

greater than the one entrusted to any community in any age Your task is to extirpate Satan. The Promised Messiah has been raised at a time when the entire world is in the clutches of Satan. To add to this, you are weak, but the peoples whose hearts you are to conquer are powerful. The followers of no other prophet were commissioned to kill Satan in such unfavorable circumstances. The killing of Satan was, of course, ordained for the Holy Prophet, peace and blessings of Allah be on him, but it was to be accomplished at the time of his Second Advent. It was, of course, to be accomplished through his spiritual power, but it was reserved for his Second Manifestation. So the sacrifice required for this great work has no parallel in the past. But your sacrifices do not, even now, equal the sacrifices made by the early followers of Jesus, peace be on him. So I urge my friends to prepare their minds for this Unprecedented Sacrifice without which there can be no True I'd. May Allah, through His Grace, enable us to have both the I'ds—the I'd that is attained through sacrifices and efforts, and that which is vouch-safed by God Himself as a gift. (May, 1925.)

(Translated from the Alfazl, Feb. 14, 1964.)

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Abraha's Invasion of the Kaaba

Kaaba.....the oldest place of worship on earth.

Prof. Habibullah Khan

According to the Holy Quran the Kaaba at Mecca is the first and the oldest place of worship on earth. As it says:

ان اول بيت وضع للناس للذى ببكة مبارک و هدى للعالمين

'Surely, the first House founded for mankind is that at Becca (Mecca) abounding in blessings and a guidance for all people'. (3 : 97)

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Even the Christian scholars have written that the sanctity of the Kaaba goes back to distant past. The earliest reference known to us is to the Amalek who rebuilt the Kaaba. They were a race that flourished and perished before the time of Moses. Probably the foundations of the Kaaba were laid by Adam, the first Prophet, himelf; later it was rebuilt on old foundations by Abraham and Ishmael some four thousand years ago. Ever since it has been regarded as a holy place, and people have visited and circuited it as pilgrims. For the Arabs it has been a place of worship—a place to which they have attached great sanctity and which has been the focus of their attention. History bears testimony to the fact that at least for two thousond years before the Holy Prophet of Islam (peace be on him) it had never been invaded by an enemy.

Abraha prepares to invade.

However, it so happened that the very year in which the Holy Prophet of Islam (peace be on him) was born, a Christian commander, Abraha-bin al-Sabah, who ruled over Yemen on behalf of the Ethiopian Emperor, Ashama bin Bahr, left his capital with a view to demolish the Holy Kaaba and destroy its sanctity. He marched at the head of a large army, 12 to 20 thousand strong, and carried about a dozen war elephants to overawe those who dared oppose him.

It will not be out of place here to mention that outside

the gates of his capital he was opposed by Zoo Nafar (ذونفز), a prince of the Himyarite dynasty which ruled over Yemen before it was conquered by Abraha. Zoo Navas (ذونواس), the last ruler of Himyarite dynasty, had accepted the Jewish faith or was a pro-Jew. It is said that he massacred or burnt alive some twenty thousand Christians in his domain. The news of this catastrophy greatly enraged the Roman Emperor, who was in Syria at that time. He sent word to the Negus, the Christian ruler of Ethiopia, to avenge this tyranny as speedily as possible. Accordingly, a large army was sent to Yemen under two commanders, one being Abraba-bin al-Sabah. The Himyarite dynasty was overthrown and Yemen became a province of the Ethiopian kingdom.

The causes of Abraha's invasion of the Kaaba.

To win the favour and esteem of the Ethiopian Emperor Abraha built a magnificent cathedral at Sanaa, the capital of Yemen. It was painted and decorated lavishly. The building of a cathedral itself was nothing unusual. Probably there were already hundreds of them in Ethiopia alone. Besides pleasing his master, Abraha had another and a very significant object in view.

At that time there was a strong feeling among the Jews, the Christians and the idol-worshiping Arabs that a great reformer was going to appear among them and very shortly. The basis of this belief was the prophecies of their own scriptures and the sayings of their wise men and saints. Due to this feeling and conviction some Jews had migrated from their homes and settled around Medina and Khaibar. In this way they hoped to be the first to benefit by the promised reformer's appearance.

At that time Syria in the north and Yemen in the south of the Arabian peninsula were under Christian suzerainty. Between these two fertile lands there was a long desert tract inhabited mostly by Arab tribes of the Ishmaelite race. Christian dignitaries, in general, and Abraha in particular, were of the opinion that in case the expected reformer, or even a false claimant to that office, appeared among the Arabs, they might drive Christians out of that land, or at least threaten

their sovereignty. Abraha also realised that although the Arab tribes were politically divided among themselves the Kaaba at Mecca was a strong link between them. A prophet or reformer appearing among them might unite them into a nation and become a threat to Christian supremacy in that area.

With that political background Abraha wanted to make his cathedral a place of pilgrimage for all. He used all kinds of methods to achieve this objective. He even went to the extent of bribing tribal leaders in order that they may wean their followers from visiting the Kaaba and promote the cathedral at Sanaa as a more important centre. The Arabs very soon realized the purpose of this drive and strongly resented it. They could not tolerate the blasphemous propaganda against their ancient shrine and ended it by killing one of the propagandists without scruples. Not satisfied with this step, a stupid wayfarer from the desert managed to obtain permission to stay at the Sanaa cathedral for a night. He fouled the cathedral by easing himself near the pulpit and ran away in the morning.

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The news greatly enraged Abraha and to avenge this insult he took an oath to demolish the Kaaba at Mecca. This incident, however foolish and indecent, was after all the act of a single person and did not give Abraha any political, religious or moral right to invade the age-honoured shrine of a nation. However, Abraha wanted an excuse and this small incident was seized by him as a sufficient cause for an immediate invasion.

The Opposition.

The news of the proposed invasion sent a wave of indignation among the Arabs. Zoo Nafar, prince of the overthrown Himyarite dynasty, utilised this indignation to his advantage. He collected a band of warriors round him and clashed with Abraha's force outside Sanaa in the hope of regaining the throne. However, he could make no headway against the well-disciplined army and was badly defeated.

After this victory Abraha marched on uninterrupted for

some time. Between Yemen and Taif he was again opposed by a tribal army from the surrounding area. He smashed this resistance without much effort and his victory made it clear to everybody that it was futile to opppose a host so vastly superior in numbers and military skill. Without meeting any further opposition Abraha reached his destination and halted about ten miles outside Mecca He sent an emissary to tell Meccans that he had no ill-will against them. The sole aim of his invasion was to demolish the Kaaba.

At that time Abdul Muttalib, the grand-father of the Holy Prophet Muhammad (peace be on him) was the headman of Mecca. The emissary met him and explained the purpose of his visit. He advised Abdul Muttalib to see Abraha in this connection. While the emissary was returning, his companions made away with camels grazing outside the town.

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Abdul-Muttalib's interview

Abdul Muttalib sought audience with the Commander of the army. When he entered the latter's tent, Abraha saw a handsome, intelligent, well-built and dignified person before him. He was greatly impressed by the Meccan leader. He bade him sit near him on the carpet and asked him the purpose of his visit. Abdul Muttalib calmly replied that his (Abraha's) soldiers had made away with some two hundred of his camels and that they might be restored to him. Abraha expected that Abdul—Muttalib would plead for the safety of Meccans and the security of the holy Shrine, but, to his great surprise, nothing was said on this by the visitor. Addressing Abdul Muttalib Abraha siad, "I thought you were an intelligent man and you would plead for your people and the safety of your Kaaba, but your strange request has forced me to change my opinion about you. How is it you have said nothing about the Kaaba"?

Abdul-Muttalib replied, "I am the master of my camels, so I am concerned with my camels only. If there is some one, who is the master of this house he must take care of his own house. It is his concern to protect it." At this Abraha was

dumb-founded. A cold shiver ran through his veins. But he had already taken the decision and would not change it.

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Abdul Muttalib's decision.

After the interview, Abdul Muttalib went back to Mecca and reported the whole conversation to his people. He realised the gravity of the situation and his own helplessness. Nevertheless, he was convinced that the Kaaba was the "House of God" and could not be sacrileged by any human, however great. He advised the Meccans to shift to the surrounding hills and there await the result of the invasion. He himself was the last to leave. With a heavy heart he went to the Kaaba. Standing at its gate he poured forth his pent-up feelings in a prayer:

"O my Lord! To-morrow Abraha will march at the head of his hordes with all his pomp and show and with all his plans and designs to destroy Thy house. Let not his crosses, his hordes and his powers succeed against Thy powers, Thy plans and Thy designs".

So saying he left the Kaaba and went to the hills.

The next day

Early next morning Abraha gave orders for the march and instrutions to keep the elephants in front of the moving army. It so happened that the leading elephant, Mahmood by name, stopped short and did not move an inch. In fact, he sat down refusing to move. All efforts to make him move towards the desired direction failed. This delayed the invasion. News went round that cases of small-pox had erupted in the army. So the invasion was postponed for a day.

The Punishment.

That invasion never came off. By evening there were more cases of small-pox and by next morning the epidemic had assumed alarming proportions. The disease was unknown in Arabia and the people knew nothing about its treatment. It was

a peculiar African disease and there were plenty of Africans in Abraha's army. By next day panic spread all around. The soldiers ran about in great dismay to avoid catching the disease. They realised the folly of their action and felt that the sudden appearance of the pestilence was a scourge from God. But this realisation came too late. Those afflicted with the attack dispersed in different directions only to die of thirst and hunger. They lost their way in the wilderness and never reached home.

The Results

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In the first place, faith in the sanctity of the Kaaba was firmly established. Its miraculous security without human agency proved beyond doubt that it was the "House of God".

Secondly, the fate of the army decided once for all the fate of Christian supremacy in that area. There were rebellions in every nook and corner and very soon the reins of power passed into the hands of the Persians. With the downfall of Abraha possible obstacles in the way of Islam in Arabia were removed.

Abraham's Prophecy and Prayer

The Kaaba in itself had or has no sanctity. It is a house of mud and bricks like any other house. Its sanctity lies in the fact that it was not only the first house built for the worship of God but was also the one blessed by the Father of Nations, Abraham.....a house from where the Holy Prophet of Islam, the Chief of mankind, the Seal of the Prophets, was destined to appear.

The Holy Quran says that when the foundations of the Kaaba were being raised by Abraham and Ishmael, they prayed to God saying:

> "Our Lord, accept this from us; for Thou art All-Hearing, All-knowing.....
>
> 'And, Our Lord, raise up among them a Messanger from among themselves, who may recite to them

Thy signs and teach them the Book and Wisdom and may purify them; surely Thou art the Mighty, the Wise.' (2:129-131).

About this Prophet the Biblical Prophecy says:

'I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

(Deuteronomy 18 : 18)

At long last time came for these prophecies to be fulfilled. A great Messenger was due to appear from among the brethren of Israel, i.e. from the descendants of Ishmael, who had taken upon themselves the task of looking after the Kaaba. He was being awaited by the Jews, the Christians and the pagans of Mecca alike. Out of these three groups it was the Christians alone who felt that a messenger, true or false, appearing from among the Arabs would constitute a threat to Christian power and supremacy. It was for this reason alone that Abraha wanted to demolish the Kaaba. In fact, his invasion forestalled the appearance of that messenger. It was to strangle the child before it was born.

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However, God moves in mysterious ways. No human effort or ingenuity can frustrate His designs. How conld He allow His own House to be dishonoured? How could He permit the prophecies of Abraham, Moses and Jesus (peace of Allah be on them all) to remain unfulfilled?

A lesson and a warning

Addressing the Holy Prophet (peace be on him) and referring to the destruction of Abraha's force God says in the Holy Quran:

'Hast thou not seen how Thy Lord dealt with the people of the Elephant?'

'Did He not cause their plan to miscarry?
'And He sent against them swarms of birds,

which ate their carrion, striking them against stones of clay. And thus made them like broken straw, eaten up'. (105:2-6)

God destroyed Abraha's force and put an end to Christian domination in that area for the sake of the Holy Prophet (peace of Allah be on him) and God finished the task in time. The words "Thy Lord" in the above verse indicate the concern which God had for the safety of Holy Prophet's person and his mission.

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Moreover, in the words "Hast thou not seen how Thy Lord dealt with the people of the Elephant" a lesson has been taught to the human race. It is pointed out that the honour and dignity of the Kaaba and of the great prophet (peace be on him) appearing from that place are unassailable. Any one who tries to throw stones at them shall find the stones hurled back, crushing the assailant himself. This is a warning from the All-Mighty, the Creator, the Sustainer. Not a leaf stirs without His sanction. Let those who have eyes to see and ears to hear pay heed to this warning.

The safety of the Kaaba, a miracle.

There was a trained and well-equipped army, twenty thousand strong, on one side and an undefended house in a deserted town on the other. This was a unique situation and the result was equally unique. Who could have thought that a victorious army which had triumphantly marched hundreds of miles and had smashed all opposition on the way would become completely helpless before an empty house. But so it did. The house built by Abraham and Ishmael, apparently neglected and forsaken, was not really neglected or undefended. The Creator of this universe and His angels were guarding it. It could not be desecrated. It has never been up till now and shall never be. Where a thing is decreed by God men and material do not count.

The Holy Koran

A New Translation

by

PIR SALAHUDDIN

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1. In the Name of Allah, the Gracious, the Merciful.

2. Men's Day of Judgment[1] has drawn near. Yet they turn aside and pay it no heed. No new warning comes to them from their Lord but they listen to it in a playful mood, while their minds are inattentive. The wrongdoers hold secret counsel and say: He is only a mortal like you. Will you be seduced by his skilful eloquence[2] with your eyes open?'

5. The Prophet says: 'My Lord knows all that is conceived in heaven and earth. He is All-hearing, All-knowing.'[3]

6. They say: 'The fact is that this Koran is a jumble of confused dreams; rather he has himself invented it; rather he is a poet. If it is not so, let him bring us some proof as was brought by the people of old.'

7. But would they believe? For none of the people We destroyed before them ever believed.

8. We sent no apostles before you but they were men to whom We had sent Our revelation. Ask the people of the Book, if you do not know this. The bodies We gave them could not go without food, nor were they immortal. We fulfilled the promise We made to them, so that We saved them and those whom We pleased, and destroyed the transgressors.

---

1. Jalalain.
2. Lane.
3. That is, your secret counsels are not hidden from Him.

11. We have revealed to you a book which will raise you to eminence. Do you have no sense?

12. We destroyed many a sinful people, and raised another people in their place. No sooner did they see Our punishment than they tried to run away from it.

14. A voice called out to them: 'Do not run away, but return to your lap of luxury and to your habitations; for maybe people will have something to ask you.'

15. They said: 'Woe to us! We have gone wrong.'

16. And they continued repeating their cry till We mowed them down and extinguished their spark of life.

17. We have not created the heavens and the earth and all that lies between them in vain. Indeed if We wanted to take a son,[1] We would have taken him from those who are near to Us.[2] But it was beyond Us to do any such thing. Nay! Rather than do it We smite the falsehood with truth, so that it defeats it, and behlod! it is gone. Unbelievers,[3] woe be to you for hat you say.

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20. Whoever is in heaven and on earth belongs to Him. Those that are close to Him do not disdain to worship Him nor are wearied of His worship. They glorify Him day and night, and do not flag.

Have they chosen gods from the earth who raise the dead to life?

23. Had there been gods besides Allah, the heavens and the earth would have gone to ruin. Allah, the Lord of the Throne, is far above the things they attribute to Him. He cannot be questioned for what He does but they will be questioned for what they do.

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1. Jalalain and Beydawee.
2. Jalalain.
3. Jalalain.

25. Have they chosen gods besides Him? Say: 'Bring your proof. Here is the Book that has been revealed to those who are with me and the Book that was revealed to those who were before me.'
The lead thing is that most of them do not know the truth, so that they turn away from it.

26. We sent no apostle before you but We sent Our revelation to him, saying: 'There is no god but I. Then worship Me.'

27. They say: 'The Gracious God has begotten sons.' Glory be to Him! They are no sons. Rather they are His honoured servants. They do not anticipate His words and do only what He bids. He knows their past and their future; and they do not intercede except for the man for whom He is pleased to accord permission; and they tremble for fear of Him. Should anyone of them say: 'I am a god besides Him, 'We shall repay him with hell. For that is how We repay the wrongdoers.

31. Do the unbelievers not see that the heavens and the earth were one mass and We rent them apart. and that it is frcm water that We created all life? Will they not believe in spite of this?

32. We made firm mountains on the earth so that it keeps level because of [1] them; and We made wide pathways on it so that men may find their way. And We made the heavens a well-protected roof. Still they give no heed to the heavenly signs.[2]

34. It was He Who created the night and the day, and the suns and the moons.[3] They all glide in their orbits.

35. Prophet, to no man before you did We give an everlasting life. If you die, will they live for ever?

---

1. Mahmood: F.N. to Kashshaf.
2. The heavenly bodies (Jalalain).
3. Kashshaf.

36. Every soul shall taste death. And We shall put you all to trial, now by a misfortune, now by a good fortune. And to Us you shall have to return.

37. When the unbelievers see you they scoff at you, saying: 'Is this the man who speaks ill of our gods?'

And as for them, they deny the name of the Gracious God.

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38. Man is hasty by nature. But do not hurry Me. I will surely show you My signs.[1]

39. They say: 'Tell us, if you speak the truth, when will your threat be fulfilled?

40. If the unbelievers only knew of the time when they will not be able to keep the flames from their faces nor their backs, nor receive any help, they would not say such a thing.[2] Behold! the punishment will come upon them suddenly and confound them completely. They will not be able to repel it, and no respite will be given to them.[3]

42. Apostles have been mocked even before you. But those who scoffed at them were caught by the very thing[4] they mocked at.

43. Say: 'Who protects you by night and by day besides[5] the Gracious God?'

But rather than thank Him, they are averse to the name of their Lord.

44. Have they gods besides Us to protect them? For those they have are not able to help themselves nor do they receive any help from Us.

---

1. Punishment (Beydawee).
2. Jalalain.
3. This prophecy was fulfilled with the fall of Mecca.
4. *i.e.* punishment
5. Ibn Kathir.

45. The thing is that We allowed them and their fathers to enjoy good things for a very long time.[1] But do they not see that We are invading the land, reducing its frontiers? Does it show that it is they who will triumph ?

46. Say : 'It is by divine revelation that I warn you.' But the deaf do not hear the warning when it is given to them. Yet if the slightest punishment of your Lord befalls them, they will say: 'Woe to us! We were wrong-doers.'

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48. We shall set up just scales on the Day of Judgment, so that no wrong will be done to anybody. We shall bring to account even as little as a grain of mustard seed. We are the best judges.

49. We gave Moses and Aaron the Book that tells the right from the wrong, a light, and a Message for the God fearing—those who fear their unseen Lord and dread the hour of Judgment.

51. Here again is a blessed Message which We have revealed. Will you reject it ?

52. We gave guidance to Abraham before this. We knew his worth.

53. Recall the time when he said to his father and to his people : 'What good are these images to which you are devoted ?'

54. They said : 'We found our fathers worshipping them.'

55. He said : 'Indeed you and your fathers have been plainly mistaken.'

---

1. Kashshaf.
2. It contains a prophecy that unlike some of their predecessors the people of Arabia will not be destroyed; for though in the first instance they will turn a deaf ear to the Prophet, they will mend their ways when punished.

56. They said: 'Have you brought us the truth, or are you playing a joke on us?'

57. He said: 'I am playing no jokes on you. Your Lord is the Lord of the heavens and the earth, He who created them. I bear witness to what I say. By God I will do mischief to your idols when you have left.'

59. Now except for the chief idol, he smashed them all into bits, so that they might return to Him.[1]

60. They said: 'Who has done this to our gods? He that has done this must be a wrongdoer.'

61. Some of them said: 'We heard a youth called Abraham speaking ill of them.'

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62. They said: 'Bring him before the people, so that they may bear witness against him.'

63. And when he was brought, they said: 'Abraham, was it you who did this to our gods?'

64. He replied: 'No.[2] It was rather their chief who did it. Better ask them, if they can speak.'

65. Upon[3] this they searched their souls and said: 'It is we who are wrongdoers.'[4]

66. But[5] they soon reverted to their former mind, and said: 'You know that they do not speak.'

67. He said: 'Do you worship besides Allah things which can do you neither good nor harm? Shame on you and on the things you worship besides Allah. Have you no sense?'

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1. Jalalain.
2. This is a part of speech called ironv (عروض كلام). In this the intended sense is just the opposite of what is said. This manner of speech is used in order to lay emphasis and ridicule the opponent (Kashshaf).
3. Jalalain. or: Upon this they turned to their wise men, and said: 'It is you who are wrongdoers.'
4. Compare it with verse 60.
5. Or: Then they said to him, their heads hung in shame: 'You are well aware that they do not speak.'

69. They said: 'Burn him, and help your gods, if you mean business.'

70. But We bid the fire to turn cool and safe for Abraham. They wanted to do him mischief but we saw them come out the worst losers. And We delivered him and Lot, and brought them to the land which We have blessed for all people.

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73. And We gave Abraham Isaac out of Our bounty; and We gave him Jacob as an additional bounty, We made them leaders of men whom they guided by Our command. And We enjoined them to do good, observe prayers, and give alms. They all worshipped Us.

75. And We showed Our favour to Lot. We gave him wisdom and saved him from the people who indulged in evil practices. They were indeed a wicked and lawless people. We admitted Lot to Our mercy; for he was a righteous man.

77. And We showed Our favour to Noah. Behold! he called to Us in the days bygone, and We heard him and saved him and his household from a great calamity. We helped him against the people who had denied Our revelations. They were a wicked people, so that We drowned them all.

79. And We showed Our favour to David and Solomon. Behold! they gave their judgments in the matter of a certain field when the sheep of the people strayed into it by night. We witnessed the judgment they gave them. We gave Solomon its true appreciation though We had given them both wisdom and knowledge.

And We made the mountains and the birds to join with David in singing Our praise. That is what We always do.[1]

81. And We taught him the art of making for you[2] coats

1. Razi.
1. Beydawee.

of mail designed to protect you in your wars. Will you give no thanks?

82. And We harnessed the raging wind for Solomon.[1] It blew according[2] to his requirements towards the land We had blessed. We have knowledge of all things.

83. And We subjected to him[3] fire-brands who dived and did other sundry things for him. It was We who kept watch over them.

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84. And We showed Our favour to Job. Behold! he cried to his Lord, saying: 'I am afflicted with evil. Yet You are the most merciful God.'

85. We heard his prayer and removed his troubles and gave him his family and as many more. It was a blessing from Us, and a lesson to Our devotees.

86. And We showed Our favour to Ishmael, Idris, and Dhul-Kifl[4] They were all steadfast men. We admitted them to Our mercy; For they were righteous men.

88. And We showed Our favour to Jonah. Behold! he left in anger, thinking that We would not judge him. But when We did, he cried to Us in the pitch of darkness,[5] saying: 'There is no God but You. Glory be to You! I was a wrongdoer.'

89. We heard his prayer and delivered him from his grief. That is how We deliver the believers.

90. And We showed Our favour to Zechariah. Behold! he called to his Lord, saying: 'Lord do not leave me heirless; for all matters revert to You.'

91. And We heard his prayer and gave him John, making his wife fit for him.

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1. The children of Israel.
2. See 34 : 13 & 38 : 37.
3. Or : by Our (Lit : His) command.
4. Jalalain.
5. Ezekiel.
2. The reference is to the time when the fish had devoured him.

They were all keen on doing good, and called on Us in hope and fear, and were humble before Us.

92. And We showed Our favour to the woman[1] who preserved her chastity. We infused her with Our spirit and made her and her son a sign for all nations.

This is your religion, the one religion; and I am your Lord; so worship Me.

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94. But rather than preserve their unity, men have split themselves up into factions. They shall all return to Us, so that he that does good deeds and a believer will find that his labour has not been lost. Indeed We shall record all his endeavours.

96. It is not permissible to a people We have destroyed to come back to life.

When Gog and Magog are let loose and come crashing down from the crest of every wave and hill, and when the time of the true promise draws near, behold! the eyes of the unbelievers will be transfixed, and they will say: 'Woe to us. We gave no heed to this day. Rather we were wrongdoers.'

99. Idolaters, you and the things you worship besides Allah are the fuel of hell which you shall enter.

100. Were these true gods, they would not enter it. But as it is, they shall all enter it and remain there for ever. There they shall groan. There they shall hear nothing.

102. But those to whom We have already promised a good reward[2] shall be kept away from hell. They shall not hear its faintest sound, and live for ever in the manner they desire. The Great Fright will cause them no grief, and the angels will receive them, saying: 'This is the day which you were promised.'

1. Mary.
2. Kashshar.

105. Beware of the day when We shall roll up the heavens as they roll up a scroll of parchment. Just as We started the process of creation, so shall We reverse it. This is a promise binding on Us which We shall fulfil.

106. We have already stated in the Psalms[1] after stating it in the Torah,[2] that, "My righteous servants shall inherit the earth."

107. The Koran carries a message for the people who worship God.

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108. Surely We have sent you as a blessing for all nations.

109. Say: 'It has been revealed to me that your God is one God. Will you not submit to Him?'

110. If they refuse to submit, say: 'I have given you a clear[3] warning. I do not know whether the threat held out to you will be fulfilled in the near or distant future. He knows the words you speak, and the thoughts you hide. I do not know whether the delay is meant to put you on trial[4] or to afford you a temporary enjoyment.'

113. The Prophet prayed to his Lord, and said: Lord, judge truly between us.'

And he addressed the unbelievers, saying: 'The Gracious God is our Lord. We seek His help against your blasphemies.'

1. Psalms 37: 29.
2. Deut. 28: 1-14
3. Razi.
4. Kashshaf.

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The Dog in the West

A. G. Soofi

وكلبهم باسط ذراعيه بالوصيد

"And their dog kept his paws extended on the Threshold".

It was a wintry night. I was going to Philadelphia. I found a lady at the Bus Service window collecting change and tickets. She held a lap-dog, a groomed and suitably dressed puppy, in one arm. Its belley was shaven and exposed. It whined and shivered and the lady held it closer. The husband held a tiny well-wrapped woolie-looking bundle, a small, red and robust baby boy and stood behind, not exactly over-awed, but certainly knowing his place.

A young lady strolled smartly over the side-walk. She held a lead and two terriers marched abreast, in their yellow silken jackets. They were a well-fed pair, the dogs, and the lady handled them with a measure of pride and expertize and tenderness that perhaps two elderly aunts or uncles might have wished for but hardly received.

"The dog," still a word of abuse and carrying powerful calumny, holds a place of high esteem in the West. It struck me rather odd. But the fact was there. Then suddenly my eyes opened to another fact, the reference to the dog in the Holy Quran.

The refugees seeking shelter in catacombs—the fore-runners of present-day Christians, are reported to have their faithful dog with them as a watch-keeping companion. They have passed away and are now part of history but the dog has stayed on holding a position of importance, in fact a social standing of a high

stature, in Christian communities, representing a status symbol and an object of love and adoration, even a center-piece. Dog-shows and exhibitions are a common feature in Western countries. Special and indeed meticulous care is taken to trace and preserve the pedigree of prize-dogs and of the generations of pedigree-sires. Even greater care is taken against mongerelization.

Varieties of dogs cover a vast range—there are shepherd dogs, watch-dogs, setters, pointers, hounds, retreivers, beagles and lap-dogs. They are daschunds, Afghans, Great Danes, English sheep-dogs, Fox terriers, Apsos, Pugs, Bull-dogs, Poodles, Dalmatians, Alsatians, Maltese, Boxers, Pinshers, Schranzers, Scotties, Pekingese, Pomeranians, Chihuahuas, to mention only a few.

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Dog Training Centres

Dog training has become a roaring trade and a profession of great social importance. High class 'academies' specialize in cannine discipline which consists of obedience and house-breaking, exercise and conditioning; training in house-guarding and watch duty. Cannine etiquette academies have detailed prospectuses listing the entire curricula like any other learning centre.

Grooming Salons

This apart, there are elaborate dog-homes, colleges, salons, clubs, chateaux, centres, posts, exclusively trading in barber-work and beautician services for dog clients. These include boarding, styling, grooming, trimming, clipping, plucking, stripping, manicuring, inoculating in sanitary, air-conditioned, modern, temperature-controlled, completely roofed fly-proof kennels under constant veterinarian supervision.

Dog foods and furnishings

This mania for keeping dogs has given rise to a large variety of trade items like dog-foods, furnishings, chains, collars, harnesses, blankets, grooming tables, dryers, leads, grooming preparations,

coats, sweaters, brushes, dishes, tacks, carriers, and medicines and many other haberdashery articles, manicure equipment and appliances. The large population and growing popularity of the cannine partners of the people in Western lands has created a demand for best veterinary services and qualified professionals are running lucrative trade in fixing sick dogs.

The increasing demand for porfessional animals for photography, television, and threatre has given rise to some very popular schools where dogs are tamed and trained for tricks and show business.

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Since dog-keeping gives a kind of social importance and places the possessor within the high brackets, the pets should have a decent burial, about as classy—even if without a family procession accompanying the cortege of a member of the house, say a favourite maid, with a little decorated marble tablet marking the grave of the "aristocrat".

All this has been provided for in the shape of funeral chapels, promising "dignified" burial in places of "beauty and quiet".

"And their dog kept his paws extended" is a very simple and brief statement but since it was declared to be a permanent and fixed part of the Christian community life, its prophetic significance finds full recognition in the 'place' that the dog has come to hold in the social, private and personal, national and sport life of the Christian nations.

Psychopathist service is also being extended to problem pets who are recommended tranquillizers and even vacation in special "resorts". "Lassie" and "Rinvintin" are two dogs who are for teen-age T.V. viewers great heroes capable of human emotion and worthy of emulation in 'rescue' operations.

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